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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"And that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and if not of themselves, they shall come down, for that which is now exalted of itself shall be laid low of power" (DOC. AND COV. 49: 10).

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DEFENSE OF MORMON DOCTRINE.

BY ELDER B. H. ROBERTS.

IN A discourse which he delivered in the Salt Lake Tabernacle, Sunday, September 11th last, Elder B. H. Roberts gave the following answer to statements made at a convention of the Intermountain Christian Workers' Institute, held in Salt Lake City, the first week in September. Elder Roberts said:

I look upon this as a very blessed day, my brethren and sisters, and I trust that we shall find it to be a very auspicious occasion that has brought us together. I rejoice in it because once more an opportunity is afforded to set forth and defend the great system of truth which God, in the dispensation of the fullness of times, has brought forth to the world.

I approach the task that has been assigned me with a very great desire that we shall be helped of the Lord. A rather extended experience in the ministry has taught me that the things of God may only be understood and handled under the inspiration that the Almighty shall give. However skillful men may be in the things of men, which are understood by the spirit of man, it is only by the Spirit of God that we may understand and expound the things of God. And so in the presence of you all, I acknowledge my own inability to deal with the subject that is proposed, save as the Lord shall give of his strength and help, and to that end I sincerely trust that the opening prayer here will be answered, wherein we have united in petition to God that he would inspire those who shall speak upon this occasion.

The occasion that brings us together, or rather the use that we shall make of this occasion, and the object we hope to attain is a

consideration of things that have been said concerning our people and our faith at the Institute of the Intermountain Christian Workers, held the week before last in our city, on which occasion considerable attention was given to matters of "Mormon" faith and doctrine. There was a marked improvement, I think, in the temper of this Institute, when compared with similar gatherings in the past. A kindlier spirit was manifested towards the "Mormon" people than hitherto. It was almost acknowledged that something good might yet come out of Nazareth. The press reports said that "Dr. Powell, Dr. Paden and Rev. Josiah McLain, and a number of others, who spoke at either the morning or the afternoon session of one day, strongly urged the folly of attempting to combat 'Mormonism' by magnifying its weaknesses and evils and forgetting all its many good points and the good characteristics of the 'Mormon' people." One member, the Rev. Wildman Murphy, of Payson, differentiated between the "Mormon" people and their faith by saying that "if he had ever said anything bad about the 'Mormons' as a people he was sorry for it, and if he had ever said anything good for 'Mormon' theology, he likewise repented of that." At the same time he is said to have drawn up an indictment, of seventeen counts, against the teachings of Joseph Smith, which he held to be repugnant to common sense, logic, science, and the principles of Christianity. Another member of the Institute, the Rev. A. W. Moulton, the Episcopal bishop of the diocese of Utah, recently from Lawrence, Massachusetts, is reported to have said "that thus far he had found very few faults with the 'Mormon' people; he had found the people of the Latter-day Saints' Church to be cordial and hospitable." The speaker also paid compliment "to the zeal and enthusiasm with which the members of the Latter-day Saints' Church advance their belief, and suggested that the Protestant churches of the city might profit by using just as much enthusiasm and faith in their own beliefs." Another, the Rev. George E. Davies, Pastor of the First Presbyterian church of Salt Lake City, basing his deduction upon replies to a questionaire sent out by him to twenty-five Presbyterian church workers, in the State of Utah, is said to have reported and laid stress upon the fact that "the loyalty of the 'Mormon' people to the government [that is, to the government of the United States], had been demonstrated beyond the shadow of a doubt."

In the opening session of the Institute, Rev. A. W. Moulton sought to correct an erroneous impression. "Apparently," he is reported to have said, "it had been given out that these meetings are an open attack on the 'Mormon' people and the Latter-day Saints' Church. This is not true," he said. "What we are planning to do is to study the 'Mormon' people and their Church, rather than to conduct a campaign against them."

Now, coming to this last week and to the synod that assembled

here of the Episcopal church, Rev. W. F. Bulkley, of Provo, at the fourth meeting of this synod of the Province of the Pacific, of the Episcopal church, in a paper on the subject, "Our 'Mormon' Problem," said: "I do not consider the so-called 'Mormon' problem, a problem, as we understand the meaning of the word. It is rather an opportunity." This gentleman is also credited with saying: "We may learn much from the 'Mormon' Church. It has the best Sunday-school organization of any church in world; an organization that teaches in the Sunday-school, not any particular doctrine or practice, but Christianity as we teach it to-day." That statement may be something of a surprise to some of our Sunday-school people, by whom our doctrines are taught in our Sunday-schools; but unquestionably it was meant kindly. I call your attention to these very complimentary things that are said, and disclaimers of hostilities that are made, in order that you may have an opportunity of contrasting the present spirit of a so-called Christian gathering, met to consider "Mormonism," with some sectarian meetings that we have heard of in the past. And you will notice a very marked change, and, I think, that the change is the subject of congratulation, both to ourselves and also to the sectarian churches met to consider our principles.

Now, of course, it will not be possible for me to take up and consider all of the very many subjects that were discussed by the Institute to which I have referred. I shall only be able to take up just some prominent things that stand out in what they had to say about us, and make those things the occasion of presenting to our fellow-citizens, not of our faith, who are hear to listen, and to remind the Latter-day Saints of the great system of truth which the Lord in his mercy has granted unto us and placed in our keeping.

It is quite possible, if these remarks of mine are found worthy to go into print, that I shall add in the printed report some minor matters that were referred to in the Institute, just for the purpose of keeping the record straight, for the sake of completeness, and which I omit now in the interest of time.

On the profanity of the "Mormons" a divided report may be said to have been rendered in the Institute. Bishop Moulton, of Utah, on the first day of the Institute declared that "one of the first things he noted in Salt Lake was the lack of blasphemy and obscenity."

Another member of the Institute, Charles A. Hamilton, of Delta, Utah, "declared that the strongest lecture he had heard against profanity was delivered by the president of the stake in which he resided." That would be the president of Millard Stake.

Others, however, Dr. Paden among them, insisted that even "many 'Mormon' dignitaries use a great deal of profanity of a coarse and vulgar type." Dr. F. D. Bross "told of a certain

'Mormon' bishop, out on a hunting trip, who was called 'a good scout' because he proved to be an adept at swearing."

Another, Rev. Wildman Murphy, said, "that the people of the 'Mormon' Church did not regard the objurgation of 'damn' as swearing, but only as common-place slang."

How much of this "common-place slang" was classified as "profanity," which is usually regarded as coupling the name of Deity with objurgation, does not appear.

But in any event the Latter-day Saints' Church is against profanity—the taking of the Lord's name in vain, and against the objurgation of "damn" or any other form of imprecation.

They hold the commandment "Thou shalt not take the name of the Lord thy God in vain;" and also the Saviour's injunction, "Swear not at all—let your communication be yea, yea, and nay, nay, for whatsoever is more than these cometh of evil"—as being in full force and effect as God's law. . . .

In dealing with "Mormonism" in the future it was said that something of the missionary zeal of the past must be held as essential; and "Mormons" must be met "'both the leaders and the led,' without animosity or malice, in a spirit of kindness and firmness, impressing upon the 'Mormon' people the vitality and power of the Gospel of Jesus Christ."

This is the conclusion reached by Dr. W. W. McKirahan, dean of Westminster College, in his paper on "How We Must Meet 'Mormonism' in the future."

Rev. George E. Davies, in a paper on "'Mormonism' Up to Date," expressed his belief that the "Mormon" Church would in the course of years work out its own salvation, development, and education, and culture, bringing its membership to a renunciation of the creed's absurdities, while closer association with the great forces that mould civilization would overcome the subserviency to the so-called priestly authority.

The subject headings under which the "Mormon" people and their Church were "studied," to use and accept the term of Bishop Moulton, were as follows:

"The Creed, as Related to 'Mormon' Teachings," by Rev. C. B. Allen; "The Doctrine of God," dealing with "Mormon" Theology, by Rev. H. H. Powell, D.D., of San Francisco; "How We Have Met 'Mormonism' in Past Years," by Rev. A. G. Frank; "Why I Am not a 'Mormon,'" by William M. Paden, setting out the differences between the religion of the "Mormons" and that of orthodox churches. "The Doctrine of Revelation," by Dr. H. H. Powell, of San Francisco, criticizing, of course, the "Mormon" view of Revelation. The report of this lecture represents the central thought to be "that revelation was not mechanical or hardened, but was God's way of telling man, through the Bible, that God is leading, and to know God."

"Then and Now," by Dr. Paden, noting the progress as he reviewed it, that has been made against "Mormonism." "Reasons for not believing Joseph Smith to be a Prophet of God," by Rev. Wildman Murphy, of Payson. "How We Must Meet 'Mormonism' in the Future," by Dr. W. W. McKinahan, dean of Westminster College. "'Mormonism' Up to Date," by Rev. George E. Davies; and "Reminiscences" by Joseph McLain, a veteran Presbyterian who came to Salt Lake in 1885; and "The Doctrine of the Kingdom," by Dr. H. H. Powell—his third lecture—the central thought of which was "The Kingdom of God is Within You."

One of the prominent things that needs to be noted in connection with this Institute is a certain admission of "Christian errors that existed in the Church a hundred years ago," when "Mormonism" was just starting. "'Mormon' theology," said the Rev. H. H. Powell, of San Francisco, and by the way, Professor of Theology in the Divinity College of the Episcopal Church in San Francisco, "the 'Mormon' theology," he said, "may be fairly regarded to be a *reductio ad absurdum* of the errors of the orthodox Christianity of one hundred years ago. The mind of man has, within the last century, made the sharpest turn in the history of civilization. But many orthodox people have failed to realize this and are groping in the darkness that prevailed in the period just before and at the time the 'Mormon' religion was born." Dr. Powell went on to explain that "the story of the experience of Joseph Smith, the boy mystic and prophet, was not logically incapable of acceptance as a phenomena caused by the strange conditions of the time when all the various sects of the New World were at war wrangling over trifling differences of opinion." He insisted that the safest and surest way to handle "Mormonism" was for the people of the orthordox churches to master the fundamentals of their own Christian theology; to comprehend something of the progress that has been made in the realm of thought, and not to cling to the ideas of a century ago. This was from Dr. Powell's discourse on the "Doctrine of God." Later on in his discourse on the "Doctrine of Revelation," he is reported to have said that "revelation was not mechanical or hardened, but was God's way through the Bible of telling men that God is leading, and to know God." He said, "he would not attempt to deny that Joseph Smith may not have been sincere in believing he had a revelation from God, and again referred to the "Mormon" theology as a natural *reductio ad absurdum* of errors that had crept into the orthodox theology of a century ago." Now, that marks a little progress. It acknowledges errors to have existed in Christianity a hundred years ago, and that of course brings us to the starting point of "Mormonism." "Mormonism" came into existence because there was a real need of its coming. These confessions of error in Christendom of a hundred

years ago do not go as far as did the revelation of God concerning the errancy of Christianity at that time, for God declared that the creeds of all the churches were wrong, that men were teaching for doctrine the commandments of men, that they had forms of godliness but denied the power thereof; and because their creeds were wrong, and there had been a departure from the pure Christianity established by the ministry of Christ, and the apostles who immediately followed him, there was need of a new out-giving or dispensation of Christian truth; and that revelation God gave; out of it has come what the world calls "Mormonism." Well, our friends admit errors of a hundred years ago, and it opens the way a little for understanding the need of a new dispensation of the Gospel of Jesus Christ.

(TO BE CONTINUED.)

THE FIDELITY OF WOMAN.

In his book, "Godliness and Manliness" (Macmillan and Co., London and New York), the late John W. Diggle, M.A., has a brief chapter on The Fidelity of Woman, in which he says:

A man gives up a sinking cause sooner than a woman does. The men ran away from the Cross; the women were faithful unto death. Men like the winning side: women are champions of the desperate hope. Deborah saved Israel, and Joan of Arc delivered France, when no man could be found to lead an enterprise so unpromising. The men outran one another to catch a glimpse of the risen and victorious Christ; but it is doubtful whether they would have gone to the sepulchre at all simply for the sake of embalming the dead and defeated Christ.

Women, too, linger in memory over the past with a richer tenderness than men. Women are retrospective: men anticipative. Women tarry long, with a fidelity, painful and sweet, over the recollections of their childhood, and the little incidents of their betrothal, and the buried faces of their lost children. Women have more keepsakes than men, more dried flowers, more faded photographs, more associations with old spots, more packages of oft-read letters, more tendrils rooted round the long-left home.

Changes do not tell upon the affections of women so adversely as upon the affections of men. The son turns out ill; his father is disappointed and estranged, but his mother remembers the bygone years when the baby cooed in his cot, and the child prattled on her knee; and the lad warmed her cheek with his kisses. And for the sake of the past she bears the burden of the present. Or other changes come. The husband grows old and peevish and paralytic; and the much-tired wife laboriously forgets what he now is, and lovingly remembers what he once was. She constantly

calls to mind that he was once gentle and tender and devoted, and her heart's ideal of him alters not. The darker the night of her present trial, the more brightly shine the stars of her past remembrances. And when he is dead, and men are whispering that his life was a failure, she is preparing spices to carry to his sepulchre. The tendrils of recollection twine around the image in her heart. The more that image is battered by the onslaughts of malevolence, the more does she caress and cherish it. It matters not to her whether the dead Christ be a defeated Christ or not. His defeat does not change or chill her affection. She remembers what he was: what he said and did when he was alive: how gentle and kind and true he proved himself to be: and, therefore, the more cruel and complete the victory of malice is over him, the more resolute does she become to embalm with her costly and most fragrant spices his wounded, torn, and pierced corpse.

Yet, notwithstanding all the beauty of her faithfulness, and the strength of her courage for a deserted victim or a forsaken cause, woman is more timid than man. All the while she is resolutely carrying her spices to the tomb in the faint morning light she is pondering over the difficulty and obstruction of the stone, and saying to herself, "*Who shall roll away the stone?*" But she does not turn back, for her questionings arise not from the timidity of cowardice, but from the nervousness of courage.

PROGRESS.

The eternal truth of God moves on
In undisputed sway,
While all the narrow creeds of men
Decline and pass away.

The eternal light of God shines on
Beneath an eternal sky.
The human limitations cease,
And human watch-fires die.

But faith still mounts the endless years,
And truth grows lovelier still,
And light shines in upon the soul
From some immortal hill.

JOHN PHILO TROUBRIDGE.

WHEN you are right you can afford to keep your temper. When you are wrong you can't afford to lose it.

"SOCIETY is based upon the good opinion people have of themselves—and their suspicion of each other."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 20, 1921.

EDITORIAL:

THE DIVINE DOORWAY.

THE principles of salvation proclaimed by the Apostle Peter in his Pentecostal sermon, are termed by Joseph Smith "the laws and ordinances of the Gospel," and they are embodied in the Articles of Faith of the Church of Jesus Christ of Latter-day Saints. Articles three and four read as follows:

"We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

"We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost."

This is the divine doorway, the portal of admittance into the Church and Kingdom of God.

Some will detect a seeming discrepancy between the statement made by the ancient Apostle, and the declaration of the modern Prophet. They will point to the fact that faith, which Joseph declares to be the first principle of the Gospel, is not mentioned by Peter in his exhortation, beginning with the words: "Repent and be baptized." The explanation is simple. The Apostle omitted faith from his list of essentials, because he recognized that those to whom he was speaking already had faith, and were manifesting it at that very moment. Had it been otherwise, they would not have been "pricked in their heart," and would not have anxiously inquired, "What shall we do?" In like manner the Saviour, when making his conditional promise of salvation, "He that believeth and is baptized shall be saved," left out repentance—not because it was unessential, but because it was implied, virtually included, in his admonition to believe and be baptized. Baptism is "for the remission of sins"—sins that have been repented of; for without repentance, remission of sins is impossible.

Beyond all question, faith, "the foundation of all righteousness," is the first principle of the Gospel of Christ. Repentance, the second principle, is a fruit of faith. Repentance follows faith as naturally as kindness follows love, as obedience springs from reverence, as a desire to be congenial with succeeds admiration for one whose example is deemed worthy of emulation. God commands all men to repent, because all men have sinned;

and a desire to please God and become acceptable in His sight, naturally leads the soul of faith to repentance.

Repentance is not that superficial sorrow felt by the wrong-doer because his wickedness is discovered—a sorrow, not for sin, but for sin's detection. Chagrin is not repentance. Shame alone brings no change of heart towards right feeling and right living. Even remorse is not all there is to repentance. In highest meaning and fullest measure, repentance is equivalent to reformation: the beginning of the reformatory process being a resolve to "sin no more."

What is sin? It is the transgression of divine law, as made known through the conscience or the revealed word of God. A man sins when he violates his conscience, when he does the opposite of what he knows to be right. Up to that point he only blunders. One may suffer painful consequences for only blundering, but he cannot commit sin unless he knows better than to do the thing in which the sin consists. A sinner is one who goes contrary to light and knowledge—not the light and knowledge that has come to his neighbour, but that which has come to himself. "Where there is no law given, there is no punishment." "He that knoweth not good from evil is blameless."

Those who know themselves to be sinners, and refuse to forsake their sins, will be damned. They damn themselves by that refusal. Damnation is no part of the Gospel. It is merely the sad sequel, the inevitable consequence, of rejecting the means of salvation. Damnation (condemnation) is not necessarily permanent, and it may exist in degrees, the degree being determined by the measure of culpability in the person condemned. Even the damned can be saved, if they will repent; and repentance is possible even in the depths of hell.

Not only must sin be repented of; it must be blotted out, the soul must be cleansed of it. Nothing unclean can enter into the Kingdom of Heaven. Baptism, the third principle of the Gospel, is the soul-cleansing process, the divinely-instituted means whereby sins are remitted—that is, forgiven and washed away. Baptism symbolises birth; the one baptized is "born again," "born of water and of the Spirit." The word "baptism" signifies immersion, and that is the true form of the baptismal ordinance.

Water alone cannot, of course, wash away sin. But obedience, typified by the water, can and does, when the ordinance is lawfully and properly administered. It must be done by one having divine authority, the authority of the Priesthood, the right to represent God and officiate in His name and stead. The case of Naaman, the Syrian, who was cleansed of leprosy by dipping seven times in the river Jordan, helps to illustrate this point. It was not the water that cured Naaman, but his obedience to the Prophet of God, who had told him to dip seven times in the Jordan. Had he dipped in any other stream, or any number of

times but just seven, his leprosy would still have clung to him. But he did as he was directed, and his faith, manifested by his obedience, worked the cure, bringing down the power of God for that purpose. The water was only the medium through which the power operated. Even so, baptism must be done by divine direction, and with the means and according to the mode that Divinity has prescribed.

Baptism is two-fold. Immersion in water is followed by the laying on of hands for the gift of the Holy Ghost; and this completes the required process. John the Baptist said as much, in saying: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I: . . . he shall baptize you with the Holy Ghost and with fire."

The soul cleansed from sin is in a condition to enjoy the abiding presence of the Holy Spirit, which "dwelleth not in unclean tabernacles." Through this precious gift comes the heavenly light that leads into all truth, making manifest the things of God, past, present and future. There is a light that illumines, in greater or less degree, every soul that cometh into the world, and it proceeds from the presence of the Lord; but the Gift of the Holy Ghost, imparted to the baptized believer by one divinely authorized to bestow it, is a special endowment, and only those who join the Church of Christ are entitled to or can receive it. Each is thus given a direct, personal testimony of the Truth, and is founded upon the Rock against which the gates of hell cannot prevail.

O. F. W.

MINUTES OF THE BRISTOL CONFERENCE.

THE semi-annual Bristol conference was held in Woolworth's Hall, Queen Street, Cardiff, Wales, October 9th, 1921. There were present: President Orson F. Whitney, Sister May Wells Whitney, President of the Relief Societies of the European mission; Mission Secretary Thomas M. Wheeler, President D. N. Low, and Elders Fred R. Morgan, H. D. Hansen, Frank Lockyer, Richard Williams, Jr., Gomer O. Thomas, David D. Terry, Cyril K. Munk, Jeter L. Shepherd, Ernest Joseph, Leslie D. Naisbitt, and Ora Williams, of the Bristol conference.

There were three sessions on Sunday, and a priesthood meeting on Monday, at 9 a.m. The total attendance at all sessions was nearly three hundred, including a number of investigators.

The first session of the conference, at 11 a.m., was partly taken up with exercises by the Pontypool Sunday-school, with a dialogue entitled, "The Latter-day Saints and the World"; also a recitation, "The dream of Pilate's Wife," by Sister Mary Harris, of the Pontypool branch. Elder Thomas M. Wheeler and President Whitney gave brief talks upon Gospel themes.

The second session commenced at 2 p.m. President David N. Low presented the general and conference authorities, who were unanimously sustained.

Elder Thomas M. Wheeler was the first speaker. He stated that men in general did not depend upon the Spirit of the Lord, but applied their own reasoning to solve the things of God; also spoke of the necessity of serving God in our youth, living clean and upright lives so as not to be weighted down with vicious habits.

A chorus from Merthyr Tydfil sang, "See the Mighty Angel Flying," after which President Whitney spoke, taking for his subject the theme expressed in the song just rendered. He discoursed upon the Apocalypse, the dispersion and gathering of Israel, the promise made to Abraham, that in him and in his seed all nations should be blessed. Joseph Smith and his mission was a literal fulfillment of God's promises. "Mormonism" is not a new thing, but the Gospel again restored to earth, as John on Patmos saw it would be.

Sister May Wells Whitney was the next speaker. She dwelt upon the work of the Relief Societies in the Church, and urged all the branches to organize societies. She hoped she would find them all working in the near future. Spoke of her acquaintance with many people in Zion who had come from Wales; what a wonderful musical people they were, and true, devoted Latter-day Saints.

Elders Hansen, Williams, Terry and Thomas reported the progress made by them and companions in their respective fields of labour.

At the evening session, 6 p.m., President Whitney presented the proposition to organize Wales into a separate conference, and it was unanimously sustained. Elder Fred R. Morgan, clerk of the Bristol conference, was sustained as president of the Welsh conference, with Elder Leslie D. Naisbitt as clerk; and Elder Jeter L. Shepherd was sustained as clerk of the Bristol conference.

President David N. Low reviewed the work of the conference for the past six months, showing decided progress.

Elder Fred R. Morgan thanked the saints and friends for the hearty support he and his fellow-missionaries had received, and asked for their faith and prayers to sustain him in the responsible position he had now been called to fill as president of the Welsh conference.

President Whitney then addressed the meeting upon the life and mission of Joseph Smith, Prophet and Seer, the greatest character the world had produced in the past two thousand years. His great gifts were such as the wealth of the world cannot buy; neither were they to be found in colleges and cathedrals.

Elder Wheeler refuted the falsehoods circulated by evil-designing people against the Latter-day Saints.

A vocal solo, "Face to Face," was rendered by Elder Morgan.

The new officers of the Bristol and Welsh conferences were set apart at the priesthood meeting Monday morning, and timely and encouraging instructions were given to the missionaries by President Whitney and Elder Wheeler.

A splendid spirit prevailed throughout the conference, and it was a gathering long to be remembered.

OPENING OF THE ARMENIAN MISSION.

On the first day of October, 1909, the missionaries from Zion bade farewell to the saints in the Turkish mission, and left Aleppo, the headquarters, where there was then a flourishing branch of the Church. Several families of saints had a short time before left the Aintab branch, and since the above date others have emigrated. This reduction, together with deaths, deportations, etc., has left the remaining saints in a very sad and lonely condition. A few local elders were left with them; but for years the two branches mentioned above have not had the assistance of a man holding the higher priesthood. They have pleaded by letter with returned elders to have someone sent to them. For twelve long years they have waited for their hopes to be realized. The General Authorities of the Church have decided to open up the mission again, under the name of the Armenian mission, and Elder Joseph W. Booth has been called to take charge of the work, and is now on his way to Syria.

The citizens of Provo, Utah, under the direction of the Stake Presidency, and with the aid of the Relief Society, have sent with Elder Booth a liberal supply of clothing. Handsome donations were also handed to him as a personal aid, this being Brother Booth's third mission to the far-off land. Besides the many expressions of kindness by the Provo people, the High Priests' Quorum of Utah Stake made a liberal contribution, also the Alpine ward, to which ward Elder Booth formerly belonged. In addition to this, the American saints and missionaries gave him a splendid parting gift, and the saints in the Brooklyn branch of the Eastern States mission handed him a check for $49.90, to be deposited to the credit of the Armenian relief work. The saints in Turkey have suffered greatly during the recent war period. They have had to live at times on grass and leaves, and in poor houses, and their clothing has been scanty. It is feared that one branch, that of Marach, has been entirely wiped out. Not a trace of a single member can be found. We hope to hear in the near future of better conditions there, and to learn of a new and healthy activity in the Armenian mission.

"There is no such thing as a part of life—everything is the whole of life."

UTAH'S PEOPLE AND RESOURCES EXTOLLED.

THE forty-sixth annual convention of the American Association of Traveling Passenger Agents was held last month at Salt Lake City. At a banquet given by the Commercial Club, Mr. W. W. Armstrong, a non-Mormon, extolled Utah and the intermountain section as the land of opportunity. He said that Salt Lake City is not only the capital of Utah, but it is the natural capital of the great inland empire from the Tetons to the Grand Canyon and from the Sierra Nevada mountains to the Rockies. It would take a lifetime, he told the visitors, to see and learn to know all the wonders and attractions of this great part of the west. Salt Lake he characterized as one of the "mother cities" of the world, to use Kipling's phrase. Cities like Quebec and New Orleans have their own distinctive individuality and charm and remind one of no other cities, he said, and Salt Lake is one of this class.

The great resources in coal and iron beds, in gold, silver and copper mines of this section, Mr. Armstrong said, have values that have only as yet been guessed at.

"Some day," he declared, "the world's supply of oil and gasoline will be produced here, not from wells, but from the oil shales of the state. But our resources are as nothing without men and women. We are proud of our men and women. We are proud of the pioneers who built up this great commonwealth. There is no reason why, because those pioneers came here as of a certain faith, that we should not be proud to be considered their neighbours."

Mr. Armstrong asserted that there is no place which offers greater opportunity for the young men and women of the world than does Utah.

Another speaker, Mr. F. C. Richmond, who, after explaining that he was not a "Mormon," but a Presbyterian, and a Mason, told his hearers that he was going to tell them the truth about the "Mormons." He decried the widespread misunderstanding and misrepresentation of the "Mormon" people, and explained that much of it had been due to persons who have had an ulterior motive in defaming an honest and upright people. For about twenty minutes Mr. Richmond held his audience in rapt attention and interest as he paid his tribute to the moral character and integrity of the people among whom he has lived for more than a score of years, and he asked the visitors to help correct the erroneous views held by many people of the United States concerning "Mormonism" and the "Mormons."

"The 'Mormon' people came here in 1847," he said, "and they came for religious freedom. That religion included the doctrine of polygamy, which was not agreeable to the rest of this country. The world asked them to forego this part of their religious

practice, and about thirty-one years ago the 'Mormons' took an oath to give up polygamy; and they have kept their word."

The high business integrity of the "Mormons" was extolled by Mr. Richmond. "I have been in business in Salt Lake for more than twenty years," he said, "and I would rather trust a 'Mormon' than anybody else on earth."

When the traveling passenger agents were enjoying a banquet at the Hermitage in Ogden Canyon, Mrs. Thomas Fitzgerald, wife of the assistant general passenger agent of the Union Pacific at Los Angeles, read the following poetic tribute to Utah:

"We have found a place that is really worth while.
That God has favoured with his smile,
With its mountains and canyons, its valleys and lakes,
And most loveable folks that God ever makes.
Where the sun shines each day—if it doesn't it will—
And its moonlight; Oh joy! but it gives you a thrill;
Where you never grow old—you have to B. Young,
For the song in your heart just longs to be sung.
And when you are there, you are longing to stay,
At least it's the case with the A. A. P. A.
And had we our wish, I am sure without doubt,
We would bring all our railroads and folks, and come out,
But all we can say after all that we saw,
Is we love you—God bless you—dear young Utah!"

THINGS WORTH NOTING.

Elder George Albert Smith, formerly President of the European mission, has been appointed Superintendent of the Young Men's Mutual Improvement Associations of the Church, succeeding President Anthony W. Ivins, who was relieved of this work in order to enable him to devote more time to the duties of his office as Counselor to President Heber J. Grant.

The Right Rev. S. Arai, who presides over 7,000,000 Soto Buddhists of Japan, and six attending priests, visited Salt Lake City recently. The distinguished party attended the organ recital in the Tabernacle. The abbot afterwards met Presidents Heber J. Grant and Charles W. Penrose. He presented each of them with a fan, on which he wrote in Japanese a proverb and his own signature.

The Mexican Government has agreed to restore to its rightful owners a tract of 100,000 acres of land near Colonia Diaz, in the northern part of the State of Chihuahua, which formerly was under development by "Mormon" settlers. The land was acquired in 1885, by some eight hundred American settlers, mostly from Utah. They held possession until driven out by bandits in the revolution some years ago.

In a lecture which he delivered last week in Liverpool, Mr. G. B. Wilson said the rateable value of Liverpool in 1920 was £6,695,444. He calculated that during the year the adult population of the city spent at least £8,500,000 on drink.

FROM THE MISSION FIELD.

Harvest Festival.—The Shildon branch of the Newcastle conference held a harvest festival, Sunday, the 2nd inst. There was a fine display of the earth's products, which testified of God's goodness. A pleasing program was rendered, including addresses by Brother John Dickenson and Elder Charles W. Speierman.

Baptism.—A baptismal service was held at the public baths, Carlisle, September 29th, 1921. Elder Ralph S. Gray spoke on the importance of baptism. Elder E. Taft Benson spoke on the gift of the Holy Ghost. Three candidates were then baptized and confirmed by the elders mentioned above. Twenty-five saints and investigators were present.

Social.—Monday evening, October 3rd, 1921, the Norwich branch gave a very successful social at 13a St. Benedicts Street, in honour of Sister May Wilkin, who sailed for Zion, on the s.s. *Melita*, October 7th. An interesting program of songs, readings, and musical selections, interspersed with games, was enjoyed by all. As usual, the Relief Society had a table of good things to eat. Sister Wilkin was presented with a handsome leather handbag as a token of love and respect from her friends and associates in the branch. There were fifty persons present, including President William H. Wilson, Elders C. D. Barnes, and William M. Cox.

Branch Conferences.—An enjoyable branch conference was held at Eastwood, Nottingham conference, Sunday, October 9th last, President Harold E. Brough presiding. Addresses were delivered by President Brough, Elder Abraham Noble, and Sisters Annie E. and Julia T. Noble, lady missionaries, to large and appreciative audiences. There was a spirit of earnestness and good feeling at each service. A number of strangers and investigators were present at the evening meeting.

The Gateshead branch conference was held in Westfield hall, Gateshead, Sunday, October 9th, 1921. Sunday-school commenced at 2:15 p.m., Conference President Osmond C. Crowther presiding. A short program was rendered by Sunday-school pupils, which included a pageant illustrating the Parable of the Prodigal Son, designed by President A. E. C. Banks, and rendered very creditably. The Sunday-school was reorganized with Isaac B. Gray, superindendent; Robert Graham, Jr., first assistant; Christopher Bushby, second assistant; Hannah Graham, secretary. A priesthood meeting was held at 4 p.m., and a public meeting at 6:30 p.m.

Priesthood Meeting.—The monthly priesthood meeting of the Hucknall branch, Nottingham conference, was held on Saturday afternoon, October 1st, 1921, at four o'clock, President Harold E.

Brough presiding. Elders Abraham Noble, John Max Toolson, John W. Robinson, William Hunt, Charles H. Last and Walter Stevenson were in attendance; Joseph H. Valentine was unable to attend on account of illness. Sisters Annie E. and Julia T. Noble were also present. The reports of the various workers were of an encouraging nature. After refreshments, served by the Hucknall saints, members of the Eastwood branch arrived with a choir of twenty-six voices, which gave a splendid entertainment, consisting of choruses, part songs, monologues, solos and recitations. On Sunday the Hucknall branch held their harvest thanksgiving, the speakers at the meetings being Elders J. Max Toolson, A. Walter Stevenson and Julia Troward Noble. On the following Monday evening another meeting was held, when the flowers, fruits and vegetables were sold by President Pears and Charles W. Orton. The proceeds were turned over to the Relief Society.

DIED.

TOWNSEND.—On September 10th, 1921, Sister Emily Townsend, of the Hyde branch, after a long illness. She was born December 16th, 1879, at Hyde; baptized May 15th, 1915, by Elder R. B. Dunford, and confirmed the following day by Elder William Boreham. She was a faithful and earnest worker in the branch. Funeral services were held September 14th, 1921, and were well attended by many saints and friends. They were conducted by President George H. Hansen, Elders Claudius W. Hinckley, Leo V. Worsley, Franklin M. Nish and Alexander Criddle.

BRIGGS.—Funeral services over the remains of Robert H. Briggs, the five month old child of Sister Olive Briggs, was held at Barnsley, on the 14th of September, 1921. A short service was held at the home, and was conducted by President Dan C. Smedley and traveling elders.

ECKH.—At a London hospital, September 6th, 1921, Helene Adelaide, the infant daughter of Mr. and Mrs. John von Eckh. A short funeral service was held at the grave, September 9th, conducted by President James Arno Kirkham, assisted by Elder Harold H. Bennett.

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